

I. 7. RL
Vol. G.)

February.

(No. 8.)

THE

✓
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלמ'כם: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰσραήλων ἐστίν. JOHN IV. 22.

New-York:

PUBLISHED AT THE SOCIETY'S OFFICE,
CORNER OF SPRUCE AND NASSAU STREETS.

1850.

CONTENTS OF THIS NUMBER.

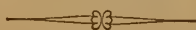
<p>PAPERS FOR THE JEWS. No. 1.....209</p> <p>JEWISH VIEWS OF A "LITERAL RES- TORTION TO PALESTINE.".....213</p> <p>ON JACOB'S PROPHECY OF SHILOH.....214</p> <p>LITERAL INTERPRETATION OF PROPHE- CY, (continued).....216</p> <p>THE JEWS IN ROME.....219</p> <p>JEWISH FESTIVALS. By Rev. A. D. COHEN.....220</p> <p>BAPTISM OF A JEWESS.....222</p> <p>POETRY—JERUSALEM.....223</p>	<p style="text-align: center;">MISSIONARY INTELLIGENCE.</p> <p style="text-align: center;">American Society.</p> <p>Friends of Israel.....224</p> <p>To our Subscribers.....225</p> <p style="text-align: center;">Free Church of Scotland.</p> <p>Death of a Zealous Youth.....226</p> <p style="text-align: center;">London Society.</p> <p>Rome.....228</p> <p>Jewish Intelligence.....231</p> <p style="text-align: center;">LITERARY NOTICE.....232</p> <p>DONATIONS AND SUBSCRIPTIONS,....232</p>
---	---



THE JEWISH CHRONICLE.

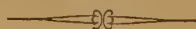
THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.



BOUND VOLUMES.

THE Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50. A few of the First and Second Volumes, bound in like manner, are still on hand.



The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 166 Spring street N. Y.



Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

Vol. VI.]

FEBRUARY, 1850.

[No. 8.

For the Jewish Chronicle.

PAPERS FOR THE JEWS.

NO. 1.

"BUT even unto this day, when Moscs is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."—2 COR. III. 16, 17.

It is always to be borne in mind when moulding the influences by which we hope to conduct the Jews to a saving faith in the Gospel of Jesus Christ, that they must differ essentially from the methods we employ for the conversion of any other class of unbelievers; for the simple reason that the prepossessions of the Jewish mind in reference to Christianity are themselves peculiar. It is possible that among the Jewish race, isolated hearts may be found susceptible to the immediate approach of Christianity in its practical form, yielding unreservedly to the persuasives that would bring them at once to a spiritual apprehension of its truth; and even in such cases we may readily conceive the truth to be received with emotions in a great degree peculiar. But we cannot hope to make much progress in winning Jews to Christianity, except by direct appeal to their reason, and by reaching the heart through the understanding. Gladly, however, as we address ourselves to any process by which

VOL. VI.—No. 8.

we may win souls to Christ, and strong and thoroughly furnished as we feel for the work, our confidence of success is somewhat diminished by the difficulty of obtaining a fair hearing for the cause we have in hand. The obstacles to be overcome before we can commence the process of intellectual conviction with the Jew, are by no means slight, and are both of a positive and negative character. We have first to encounter a deep-rooted antipathy to the subject we would bring before them; and should we be happy enough to remove this difficulty, and obtain that respectful attention which a generous mind would give to a system that proposes only good, and bears with it sufficient evidence of its pure morality, we have gained something for Christianity, while the position of the Jew is not at all affected by his admissions.

Next, and before we can array Christian evidences fairly before his mind, we have to assail the legion of traditions which have accumulated since apostolic times, in the attempt to weaken or destroy the troublesome proofs of the Christian religion, and by which the Jewish mind has been darkened to the light of revelation. Nothing, therefore, but confidence in the irresistible weight of the evidence by which Christian-

ity is sustained, and reliance upon the inherent power of Divine truth, could encourage us to a task so difficult as that of the conversion of the Jews. When St. Paul wrote the text quoted in the caption, the chief obstacle to the reception of Christianity by the Jews, lay in the tenacity with which they clung to the letter of the law after their degenerate and obtuse minds had lost all perception of its spiritual significance. This spiritual blindness is the "veil" alluded to, and not eighteen centuries of toils, wanderings, and sufferings in consequence of an obstinate adherence to the old paths, have led to the abandonment of them, or to a more earnest and profound study of those prophetic declarations upon which they have built their vain hopes. The "veil" is still drawn, and they are listening to the cold and formal rehearsal of Moses' law ages after it has yielded its vitality, and been merged in that comprehensive system of which it was but the autotype.

These thoughts lead us to the statement of two demonstrable propositions, which we would urge upon the consideration of the Jews, with the view of presenting convenient starting points for the investigation of the whole question which separates them from Christianity.

The first is historical in its nature, and relies for its support upon the plain statements and records of history. But before stating it we would warn the reader against misapprehensions which might arise from not distinguishing carefully between purely human causes, and the accomplishment of prophecy. The immediate and natural causes of

certain effects are quite distinct from prophecies or other grounds of expectation, verified by those effects viewed merely as phenomena. If the two be confused, the effect of both may be weakened or destroyed; while if viewed separately and intelligently, they mutually confirm and support each other.

The first proposition is: That the prime cause of all the sufferings and dispersions of the Jews since the Christian era, is to be sought in the debased and worldly notions they have held concerning the expected Messiah, and the nature of the kingdom he was to establish upon the earth. It is not intended to mix up the question of Christ's Messiahship with the causes of the sufferings which have marked the history of the Jews during the Christian era; for the present we desire to keep them distinct. If our proposition can be sustained by the facts of history, great progress will be made (always assuming an openness to conviction, on the part of the Jew) towards correcting the Jewish notions of the promised Messiah, by exciting distrust of those hopes and expectations which, cherished for more than eighteen centuries, have been rewarded only with disappointments, calamities and sufferings.

If we can thus lead the Jew to consider the deeper spiritual intent and significance of the Old Testament Scriptures, and to apprehend the spiritual nature of the kingdom of the expected Messiah, the way will then be open for a comparison of Christ and Christianity with those predictions which are common authority to Jew and Christian, and for a demonstration that *the char-*

acteristics there required in the new king and kingdom, never have met and never can meet in any other than Jesus Christ, and the religion he established upon the earth. This will be shown in the course of establishing our second proposition, which is: That the Gospel of Christ is attested by evidence of the same kind and of equal weight, at least, as that which supports the law of Moses; and that the latter, so far from being abrogated or done away, in the sense of destruction, by the former, is fulfilled and confirmed thereby, and cannot be reasonably explained without it; so that the two are mutually dependent, and must stand or fall together. These two propositions, fairly illustrated and sustained, would exhaust the whole question, and leave the Jew no refuge from Christianity, but an obstinate adherence to error in the face of all reason.

It will be observed that the material part of the question between Christianity and Judaism lies in our second proposition and its consequences; and that in the first we do not necessarily assume Christian ground, inasmuch as the Christian argument is not at all affected by its truth or falsity. The spiritual nature of the Christian religion, in itself considered, is no logical proof of the truth of that religion, such proof depending upon the prior question, whether the spiritual element be necessary to a system that should meet those religious wants in man which Christianity professes to supply. We may, therefore, discuss our first proposition without involving the main question, and the utmost we hope to accomplish by it, is to clear the way to the Christian

argument, and, incidentally, to suggest some explanation of the deep-rooted prejudices against the Jews on the part of the Gentile world, which are by no means causeless.

It is intended in our first proposition—viz., that the prime cause of all the sufferings and dispersions of the Jews since the Christian era, is to be sought in the debased and worldly notions which they have held concerning the expected Messiah, and the nature of the kingdom he was to establish upon the earth—to assert two facts, and their relation as cause and effect—three things, viz.: That the Jews as a people have held strong expectations of a Messiah who was to be their king, and by force of arms and other worldly means, subdue their enemies and restore their nation to its ancient dominions and its former glory; secondly, that since the dawn of the Christian era they have been repeatedly and widely dispersed, and have met with sufferings and calamities; and thirdly, that these two facts bear the historical relation of cause and effect. Now these two facts, as such, are not susceptible of logical proof; neither are they so little known that they need careful statement and exhibition beyond that which they will receive in the course of our attempt to prove the relation between them of cause and effect which we have asserted. With this attempt we now proceed.

The opening of the Christian era found the Jews subject to the Romans, but with a king of their own, Herod the Great, who exercised tyrannical sway over them, and exhausted the resources of his country by his luxury and excesses. But

though they formed part of the Roman empire, under which Herod was but a tributary king, their external condition was by no means oppressed, and the Roman yoke rested but lightly upon them, until they, by their turbulent and seditious spirit, tightened it, and provoked upon themselves a series of evils which ended in their destruction. Josephus attests this in the following words, as well as in many other parts of his writings: "For that it was a seditious temper of our own that destroyed it, ('my own country,') and that they were the tyrants among the Jews who brought the Roman power upon us, who unwillingly attacked us, and occasioned the burning of our holy temple, Titus Cæsar, who destroyed it, is himself a witness," &c.—(Wars of the Jews, Preface, Sec. 4.)

This will serve also as an indication of the internal state of the Jewish people at the beginning of the Christian era, which was degenerate to the lowest degree. Vice, corruption, and licentiousness, partly the fruit of Herod's abandoned reign and dissolute character, rendered them ripe for every species of disorder, tumult, and rapacity, and to this they needed but the instigation of some bold spirit, who should set up pretensions and hold out inducements of a nature to captivate their depraved minds, and gratify their passions.

Such a state of things continued, in a greater or less degree of violence, from the reign of Herod to the destruction of Jerusalem. Hear Josephus again: describing Jewish affairs about this time (Antiq. B. 17, c. 10, sec. 8) where, after relating in the preceding sections several

revolts under different individuals who assumed the title of king, and whom we shall mention more particularly hereafter, he says: "And now Judea was full of robberies; and as the several companies of the seditious lit upon any one to heap them, he was created a king immediately, in order to do mischief to the public. They were in some small measure, indeed, and in small matters hurtful to the Romans; but the murders they committed upon their own people, lasted a long while." Now this wanton, rebellious spirit among the Jews is greatly aggravated when we consider the terms of subjection under which they were held by the Romans. Indeed, from the character which we know the Jews to have borne, and the feelings with which they were regarded among the nations of the pagan world, it is a matter of surprise that they were able to obtain from their conquerors terms so favourable. Their liberties suffered little at the hands of the Romans until they themselves made suicide of them by their own restless spirit.

Gibbon, the historian of the Roman Empire, notices the contrast between the Jews and the rest of the world, particularly in reference to matters of religion, and the feelings that would naturally spring up in consequence. After observing "the facility with which the most different and even hostile nations embraced, or at least respected each other's superstitions;" he says: "A single people refused to join in the common intercourse of mankind. The sullen obstinacy with which they maintained their peculiar rites and unsocial manners, seemed to mark them out a distinct species of

men, who boldly professed, or who faintly disguised, their implacable hatred to the rest of human kind."

The mild dominion of the Romans over the Jews at first, may be explained, perhaps, by the remoteness of Judea from the seat of government at Rome, which would render it difficult to preserve a conquered and high-spirited people in subjection, unless a liberal policy were adopted towards them, and many concessions made to their peculiar prejudices. They were therefore suffered to retain the exterior of their worship, with a few exceptions, unaltered. Their national laws were left to them almost entire, and they were still governed by their priesthood, and by their national Senate or Sanhedrim. The Romans cared little for their internal broils so long as these were confined to themselves, and did not amount to open rebellion against the empire of which they formed a part. Hence these internal evils continued for some time unchecked, and wrought their effect upon the general temper of the people, who were thus ripened for the exciting causes of that train of calamities which soon visited them.

But it is not to be disguised that the presence of the Romans among the Jews, by whom they were detested and viewed as polluted by their superstitions, had no small influence in bringing about the state of things we have been describing. Inflexibly attached to the Mosaic religion, and jealous of the traditions of their remote ancestors, they regarded the presence among them of the devotees of heathen superstitions, with a degree of irritation that worked itself gradually into a popular fren-

zy. They mourned their ancient liberties, robbed by a race whom they viewed as inferior and detestable, and their minds lingered, with feelings not to be described, upon the long line of glories which now seemed departing forever. We may therefore readily conceive these circumstances to have added strength and ardour to their expectations of one who had been long promised as their deliverer, and that, in these external straits, and in their spiritual degeneracy, they should think of him whose full time, according to the predictions, was now come, in no other sense than that of a mighty conqueror and glorious king, who should restore Israel's ancient splendour, and spread her dominion over the whole earth. And such expectations we know to have been entertained.

(To be continued.)

JEWISH VIEWS OF A "LITERAL RESTORATION TO PALESTINE."

1. ONE of the greatest difficulties which stands most prominently in the way of the restoration of the Jews by mere mortal aid is, the impression which is indelibly fixed in the heart of every Jew, that none but a heaven-inspired Messiah can accomplish this important mission. Hence, were the most powerful empire upon earth to undertake their restoration, the Jews (unless convinced by ocular demonstration that such was Heaven's will) would themselves have but little confidence in its successful issue. Some would absolutely refuse to emigrate to Palestine; and those who, out of great love and patriotism, might eagerly embrace the opportunity of once more beholding the land of their fathers, would feel most bitterly disappointed on finding that, even

in Jerusalem, with every freedom and encouragement, Mosaism, *without a direct miracle from heaven*, could never again be re-established in its original splendour. Were the temple once more reared on its ancient foundation, were the priests ready at the altar, and nothing else were wanting but the *fire from heaven*, no priest dare proceed with his office, for no *strange fire* must come upon the altar of God. What kind of Jewish restoration, then, is practicable? and *how far* can we expect it from mortal aid?

Judge Noah, who is no visionary, has pointed out to us the rapid advancement of the Christian power. He shows us Turkey deprived of Greece, Russia assailing the wandering hordes of the Caucasus; he points to England's contests with the native princes of India, and its war with China; France he beholds carrying its victorious arms through the north of Africa; and Russia he sees, with a steady glance and firm step, approaching Turkey in Europe. "England," says he, "must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea. Then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, the Jews are placed there, by and with the consent of the Christian powers." This hypothesis of our highly gifted co-religionist has been good-humoredly sneered at by the "Athenæum," one of the most respectable periodicals in this land, and one which, for the last thirteen years, to my certain knowledge, has constantly and invariably shown a most friendly disposition towards our race; and yet far more unlikely things have taken place in this wonderful world of ours. When the American printer Franklin visited England, and foresaw the future greatness of his native land, he too was sneered at, but what were the "*Colonies*" then are now the *United States*. Let but the spirit of democracy make the same

rapid progress in the next half century, as it has done in the preceding one, and what is humble Palestine now will yet rise into the *Republic of Judea*. The European powers will not need to put themselves to the trouble of restoring the Jews individually or collectively. Let them but confer upon Palestine a constitution like that of the United States, where every man, by a five years' residence, acquires the rights of citizenship, and the Jews will restore *themselves*. They would then go cheerfully and willingly, and would there piously bide their time for a heaven-inspired Messiah, who is to restore Mosaism to its original splendour. They would go, and what is now a barren, desolate, and impoverished wilderness, would again become a land flowing with milk and honey, as it was in the days of yore.—*London Jewish Chronicle*.

For the Jewish Chronicle.

ON JACOB'S PROPHECY OF SHILOH.

I HAVE always looked upon attempts to amend our present translation of the Bible with some considerable degree of caution and jealousy, because I believe the men, whose work it is, were men of God, directed in the execution of their labours by the Spirit of God; hence, if I find a modern critic suggesting seven reasons for an alteration, I am always inclined to think the translators might have had seventeen for its present form. I do not mean to say that they were infallible, and that therefore the present version may not be improved; but I mean to say, that unless the wise men of our age give us something better, we would do well to abide by what we have.

My attention was drawn to this subject in general, and to one passage of Holy Writ in particular, by

some remarks recently made on "Jacob's prophecy of Shiloh." "I verily helieve," said Mr. —, "that the time is coming, when that remarkable passage, 'The sceptre shall not depart from Judah,' &c., will be rightly translated; for the Hebrew word שֵׁבֶט (schewet,) which is commonly translated 'sceptre,' ought to be translated 'tribe.'"

This assertion, without offering any reason or authority whatever, betrays, to say the least, an imperfect knowledge of the Hebrew language. But taking for granted what ought to be proved, that שֵׁבֶט here ought to be translated "tribe," what an absurdity would the proposed alteration contain: "The tribe shall not depart from Judah;" or, in other words, "The tribe shall not depart from the tribe of Judah;" for by "*Judah*" here is not meant the *person*, but the *tribe* of Judah.

It needs no further explanation; the absurdity lies on the very face of it.

Such errors and misconstructions, taken up and propagated in the world, have been, I believe, one chief cause of that contempt with which the more learned amongst the Jews have viewed our arguments for the truth of Christianity. I have been accustomed to regard the passage before us as one of the strongholds of prophecy, on the question between the Jews and the Christian Church, as to the time of the coming of the Messiah; hence every attempt, either to shake this stronghold, or to make the passage, like a piece of wax, liable to receive any impression which the hand of a critic may attempt to make upon it, should be very strictly watched and guarded against. I shall give here the different meanings of the

word שֵׁבֶט (schewet) which presents the unfortunate obstacle in the way of our good brother. It denotes, in its original sense, a *rod* or *staff*.

Hence it is used in Exodus xxi. 20; 2 Sam. vii. 14; Is. x. 15, 24, to signify a rod for chastising; and in Lev. xxvii. 32, to denote the rod or staff of a shepherd.

Again in Num. xxiv. 17; Zech. x. 11; Amos i, 5, 8; and in the passage before us, Gen. xlix, 10, it is used to signify a staff of office, the rod of authority, i. e., *sceptre*, either of a king, prince, or ruler of a tribe. From its signification, "the sceptre of a tribe," it is used to denote the *tribe* itself; as in Gen. xlix, 28; Ex. xxiv. 4; Num. xviii. 2. Now the question is, In what sense is it to be used in the passage before us, without violating the rules of language? This we may learn from its connection with the following word מַחֲקֵק (mechokek,) lawgiver, or one who has authority to prescribe laws to be observed. From this it is plain, even if we had no other arguments in favour of it, that the word שֵׁבֶט here must be rendered *sceptre*.

But we have the interpretation of the three Targumists, which will show us in what sense the word שֵׁבֶט was understood by the ancient Jews.

Onkelos explains it as follows: "He that exercises dominion shall not pass away from the house of Judah," &c.

Jonathan ben Uzziel renders it thus: "Kings and rulers shall not fail from the house of Judah," &c.

In the Jerusalem Targum we read: "Kings shall not fail from the house of Judah," &c.

Now all these Targums render the word שֶׁבֶט either "he that exercises dominion," or "kings and rulers," or merely "kings," which shows that they applied to it the same meaning which is given in our version by the word "sceptre."

But even if the expositions given by the Targumists were not in favour of our version, I should still maintain, it is the only consistent and correct one.

I have already shown that it is ridiculous to assert that the word שֶׁבֶט ought to be translated "*tribe*;" there is then left no alternative but either to adopt "sceptre," or according to some Jewish writers, to translate it, "the rod of affliction." But this last translation would be as ridiculous and inconsistent as the first. For in the context Jacob is foretelling the peculiar advantages by which Judah should be distinguished, and not the afflictions which should befall his posterity. Besides, שֶׁבֶט alone, without some qualifying terms, does not signify "a rod of affliction." Moreover, Judah was a long time after this prophecy, especially in the reigns of David and Solomon, in a flourishing and prosperous condition. This interpretation, therefore, is unfounded and invented merely to evade the evidence which this prediction affords to Christianity.

It is not my intention at present to discuss this subject any further. I shall take it up again at some more convenient time. Meanwhile, I wish that those who have no means of entering into the depths of criticism may rest quite satisfied with their Bible, as it now stands, on this subject.

B. S.

LITERAL INTERPRETATION OF PROPHECY.

Continued from page 190.

WE take up the first point in the prediction, viz.: The great nation that should spring from Abraham.

Two inquiries answered, one respecting the nation itself, and the other respecting its greatness hitherto, will settle this point. Jehovah said to Abraham, "And I will make of thee a great nation." What is meant by the nation; or, in other words, who are the seed of Abraham, that shall compose the great nation? It will be found that Jesus Christ is the Alpha and Omega of all that is transpiring in this world. "Of him, and to him, and through him are all things." In eternity the plan of redemption was devised. Elohim, that name by which the Supreme Being has revealed himself to man, (and which is not to be translated into any single word of heathenish origin without destroying its sense,) is represented to us as performing a work which is illustrated by a covenant transaction among men. God the Father proposes a work; God the Son receives the proposition; and God the Holy Ghost is witness to the transaction, and becomes the surety for the fulfilment of the respective engagements of both parties. While the Father says, "My counsel shall stand, and I will do all my pleasure;" the Son says, "Lo, I come to do thy will, O God;" and the Holy Spirit becomes the seal and surety of the promises. The Son is the actor, and it is his work which Divine Revelation, given by the Holy Ghost, records. "By him the worlds were made," and "by him

all things consist." He appears on every page of inspiration. He it is that is to make the conquest of this wicked world, and destroy the works of the devil. By the apostle Paul he is called, for this reason, the seed of Abraham, to whom all the promises were made. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Christ, the receiver and inheritor of the promise, stands at the head of all who, with his spirit and aims, shall enter the field with him, to do the will of his Father. This fact was revealed to Abraham when he was brought into the covenant, and by faith forsook the ranks of the enemy and enlisted in the cause of the Son of God. When, therefore, the seed of Abraham is mentioned as becoming a great nation and inheriting the promises, we are to understand those among his descendants who are imbued with the spirit of their leader, Christ.

This view is sustained by prophecies in the form of promises which were from time to time made to Abraham. Abraham being brought into the eternal covenant, and consequently made heir with Christ of the promises, is informed who of his descendants shall also be brought into the same covenant. His servant should not be his heir, nor the son of his bond woman, but the son of the free woman. It was Isaac with whom the covenant should be established and perpetuated, for Isaac was especially to bear the moral characteristics of his father, and be imbued with the spirit of Christ.

With this view inspired history accords. Abraham had many sons,

but none were called his seed, in the sense here used, but pious Isaac. Isaac had two sons, but only holy Jacob was called the seed of Abraham. Jacob had twelve sons, but in due time Judah was selected and the rest were lost. Judah was counted for the seed, because he was the father of the seed of Abraham, and out of him sprung our Lord, the crowning glory of the whole line. But should we descend to particularities in inspired history, we would be more deeply impressed with the truth of this view. God said to Abraham, "I will make of thee a great nation." Not by any means a nation who would be the seed of the serpent, or who favoured and advocated, by their aims and practice, the cause of darkness. This would have been a source of grief to the holy patriarch. They only could be dear to him, who were like himself the friends of God. Although, in the dealings of God with Abraham's descendants, this distinction, when speaking of the people of God, seems to be lost sight of, still it is really kept up and everywhere brought under our observation, by the threatenings against the wicked and the promises to the righteous among them. The distinction everywhere kept up in the Old Testament between the righteous and the wicked among the descendants of Abraham, is a distinction between the seed of the woman and the seed of the serpent—between those who possessed the faith of Abraham and those who did not possess it—between those who possessed the spirit of Christ and those who possessed that of his enemies—between the seed who were inheritors of the promises and those who were not.

This view is sustained by the New Testament, the only safe expositor of the Old. We have already alluded to the prediction given to Shem. In the fulfilment of that prediction Jehovah made a covenant with Abraham, for himself and his seed for ever. This covenant is called by the apostle an olive tree, and Abraham's descendants are called the natural branches. We have also alluded to the prediction relating to the descendants of Japheth, how they were to dwell in the tents of Shem. We have a fulfilment of this prediction during the Gospel dispensation. The time came when the natural branches of the olive tree became unfruitful. The tree must stand, but a change must take place. The pruning knife is applied, and the natural branches fall from the parent trunk. The Divine Husbandman sends his Son to graff in other branches. What should they be but the wild olive branches of the great moral wilderness of the world? These are the descendants of Japheth, who, in this wonderful manner, are partaking of the hospitalities of the tents of Shem without being their possessors. The point to be noted here is the position of the descendants of Japheth in the covenant. They are not possessors, but strangers, who are entertained for a season. For Paul affirms, that to the Israelites in their excised state pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers. Christ having come, the middle wall of partition being broken down, the covenant or Church having its doors thrown open, we Gentiles are admitted to be

partakers of the promises of faithful Abraham.

At this fact we in our vanity tarry and make assertions by no means humiliating to ourselves. Now we are the root, the trunk, the branches. We are *the tree* itself. But the Spirit corrects us and chides us for our folly. We are *not* the root, nor do we bear the root, but we are grafts from a foreign plant, borne by the root. We are partakers of the root and fatness of *their* olive tree, and the time is coming when the natural branches will be grafted in again. Paul's reasoning upon this point is conclusive: "For if thou wert cut out of an olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches be grafted into their own olive tree." Here a ray of light streams from the skies and illumines our pathway. The descendants of Abraham are to be restored to covenant relations with God, and become again at heart the sons and daughters of the Lord Almighty. Therefore when we speak of the seed of Abraham as inheriting the promises and becoming a great nation, we are not to understand by it the mighty hosts from all languages and kindreds and nations, but the descendants of Abraham among whom the Gentiles are partaking and will partake of the benefits of the eternal covenant of redemption.

2. We now inquire as to the hitherto greatness of this nation. The various predictions upon this point represent the seed of Abraham as to become at some period of their existence in number like the stars of heaven, or the sand upon the seashore, innumerable. But this lan-

guage is figurative. A view is taken prospectively of all the great nations who should figure largely in the world's history. And in the comparison with them the Abrahamic nation should be like the dust of the earth, so that if a man could number the dust of the earth, so should his seed be numbered. Now as a matter of fact, both of inspired and profane history, at no period of time has the Abrahamic nation, if we include all his descendants without restricting them to those who are at heart in the covenant, been equal in numbers to either the Chaldean, the Medo-Persian, the Grecian or the Roman nation. Much less can it yet be said of the covenant descendants, that they, in the comparison, have been as the dust of the earth, innumerable. The only objection that can be urged to this fact, is the assertion of Moses: "The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude." But Moses was contemplating a different set of facts, when he made this assertion, from those when the prediction was given. Instead of comparing them with other nations, his mind seems to revert to their origin. Two millions of people were a mighty host when compared with the seventy persons that went down into Egypt. In the attempt to number them as they were spread out before him, the mind became confused as it does in the attempt to number the stars. They were not innumerable as the sand upon the sea-shore, for they had been numbered. But the prediction concerning Abraham's seed was, that as an attempt to number the dust of the earth baffled the arithmetical powers of man, so

would the time come when there should be the same difficulty in attempting to number those of Abraham's descendants who were at heart in the covenant of Jehovah. But this time has not yet arrived, and consequently this part of the prediction has not yet had its fulfilment.

THE JEWS IN ROME.

THE RECENT BLOCKADE OF THE GHETTO.

LETTERS from the Eternal City give a mournful description of the state of the poor Jews in the Ghetto. A correspondent writes: "I say *poor* Jews, because there is no community in which there are so few opulent men as among the Jews at Rome. And how could it be otherwise, when they were prohibited from all trade and commerce in the town? and who came to the Ghetto, except those who were compelled to buy the miserable rags sold there? Since the 25th ult., the Jewish quarter situate this side of the Tiber has been regularly blockaded by the French and Roman *gens d'armes*, under the pretext that the Provisional Government had received information that several valuable reliques, set in diamonds, and other costly garments of the Church, had been carried during the Republic to the Ghetto, and sold there. Every house, every corner was searched and ransacked. On my passing that quarter this morning, I saw more than thirty Jews carried along the Piazza Tartaruga, handcuffed, and charged as concealers of goods stolen by "Republican Christians" from the Church. The *Statuo* thus describes this disgraceful proceeding:—"This morning the Ghetto was suddenly surrounded and almost declared in a state of siege. The four thousand Jews residing there were prohibited ingress and egress. All the silver not marked

with a family crest was immediately seized. A similar fate attended the linen, clothing, and even those ancient brocades, which had from times of yore been used in the Synagogue as holy ornaments.' In this manner was a whole quarter of Rome, inhabited by honourable and respectable merchants, infamously invaded, attacked, and treated like a robber's den—all without investigation. What astonishes us most is, that the French should give themselves up to acts so contradictory to the civilization of the age, whilst the Romans congratulate themselves at the fact, that Roman troops have not been so dishonourably employed."

JEWISH FESTIVALS.

BY REV. A. D. COHEN.

Hanucka.—This festival was appointed in commemoration of the Providential deliverance of Israel from the tyranny of Antiochus by Judas Maccabeus.

Antiochus had polluted the temple three years. Judas Maccabeus retook and purified it, and celebrated this festival of dedication for eight days, and it was made a law for all posterity that they should ever afterwards remember with eight days of rejoicing this sudden and unexpected restoration of the temple worship. It is also called the Feast of Lights. The reason, according to Josephus, is "Because this liberty beyond our hopes appeared to us; and thence was the name given to that festival." But the Talmudists, as usual, must have something to add, not only to God's law, but to Judas's festival,—a man like themselves; they say that "when every preparation for the inauguration was completed, no consecrated oil could be found for the sacred light; and the scrupulous Judas justly feared to contaminate the purity of the temple by using oil which had been defiled by idolaters. In this strait a small jar of oil was

found with the seal of a former priest still inviolate; and though the quantity which it contained was barely sufficient once to light the sacred lamps, yet by the special blessing of the Deity it proved sufficient for the consumption of a whole week." And for this reason they burn the light upon the annual return of this festival.

If this was the case, of course it was a great miracle, and evidenced the goodness of the Lord towards his ancient people, as well as *his own respect* for his *own law* as given by Moses his servant, (Ex xxxii. 20 :) "And thou shalt command the children of Israel that they bring thee pure olive oil beaten for the light, to cause the lamp to burn always." According to this law, the Israelites now use, in lighting the lamps of Hanucka, the pure oil of olive, or when this cannot be obtained, they light with wax.

On the evening of the first day of this festival they repair to the synagogue, where the usual evening prayers are said with a few additions. During the evening the lamps are lighted, previous to which they say the following three blessings: "Blessed art thou, O Lord, our God! King of the universe; who hast sanctified us with thy commandments, and commanded us to light the Lamps of Hanucka." "Blessed art thou, O Lord, our God! King of the Universe; who wrought miracles for our fathers in those days and in this season." "Blessed art thou, O Lord, our God! King of the universe; who hast preserved us alive, sustained us and brought us to enjoy this season." This last is said upon the first night only. "These lights we light because of the miracles, redemption, mighty deeds, salvations, wonders, and consolations which thou didst perform for our fathers in those days, and in this season, by the hands of the holy priests. Therefore these lights are holy all the eight days of the dedication; neither are we permitted to make any other use of them, save to view

them, that we may return thanks to thy name, for thy miracles, salvation and wonderful works." * * *

When they return home they light the lamps, one for each male in the house; and when a large family reside together, the illumination is quite grand. Before lighting they say the above blessings, and then sing a poem set to a peculiar tune, and the season is enjoyed by all, the children especially, delighted with the ceremony and the song.

Each day they return to the synagogue at the usual time, when the daily prayers are said with the addition of the first verse of the thirtieth Psalm, with the Hallel, &c. The law is then taken out. The reader says, as he takes out the law: "Blessed be the Lord who hath given the law to his people Israel, blessed is he. 'Happy the people who are thus favoured! Happy the people whose God is the Lord.'" "O magnify the Lord with me, and let us together exalt his name." The following portion of the law is then read to a Cohen, a Levite, and Israelite, called up to the reader's desk separately for this purpose, viz., on the first day, Num. vi. 22-27, and viii. as far as Nachson's offering, inclusive. After the law is read, the one hundred and forty-fifth Psalm is said, &c., and as they reach the door of the ark the thirtieth Psalm. The reader then says: "May his great name be exalted, and sanctified throughout the world, which he has created, according to his will; may he establish his kingdom, and cause his redemption to spring forth, and hasten the advent of his Anointed, in your lifetime, and in your days, and in the lifetime of the whole house of Israel, speedily and in a short time; and say, aye, Amen." To which the congregation responds: "May his great name be blessed, and glorified for ever and ever." The benediction and forty-eighth Psalm conclude the service of the first day.

On the second day the service is the same as that of the preceding, only that portion which contains

the offering of Nathaniel, the son of Zuär, is read to the three, called up to the reader's desk.

The third day, the same as the first, including Eliab's offering. The fourth, Elizur's. The fifth, Shelumiël's. The sixth, Elyasaph's. The seventh, Elishama's. The eighth day they read through the chapter, and also Num. viii. 1-5. The whole is finished usually on the first day.

On the second night they light two lamps with the ceremonies used on the first night. And on the third, they light three; and so on, increasing one on every night during the festival. The reader can imagine the effect of eight lamps for each male in the house. If there are eight persons, sixty-four lights are burning at once. A Jew never can forget this, perhaps, the earliest impression of joy received upon his young mind. 'The blaze of Hanucka! It is right and proper that the Jew should record the event which this festival commemorates, as well as all the other marks of God's kindness, with outward and inward signs of the profoundest gratitude. We ourselves would remember them with joy as the token of God's pleasure in a people called and chosen as *his own*.

But the Rabbies have again marred that happiness which we might enjoy in commemorating the re-dedication of the temple, by identifying *gambling* both for amusement and gain with its annual return. The consequence of thus connecting *intemperance*, as we have already seen and shall soon see again, and now *gambling*, with religion, cannot but be disastrous. They may, it is true, have been confined at first to particular times and seasons; but when such dangerous temptations, under the guise of "*innocent amusements*," are thrown before the young especially, who can estimate the injury done? The season of the Feast of Tabernacles is just closed, when card-playing becomes at once the almost general and only amusement, and I was going to say,

employment of all classes until the setting in of this feast, and continues some time after.

As a reason for this, the Rabbies say that "When Antiochus Epiphanes invaded the Holy Land, he prohibited the universal law of God. But in spite of this proclamation, the Jews assembled at their synagogues to read and study them, carrying with them, however, cards and other gambling materials, in order to deceive the police appointed to see the law enforced." When these officers came upon them and would know the reason of such numbers congregating together, they produced these gambling materials, as though they had assembled for this purpose; so that the officers were perfectly satisfied that the wishes of their monarch would be carried out if they had met to gamble, for then the law of God would be neglected: they therefore went their way and left the Jews to proceed undisturbed in their meditations. And now it would seem as though it was a part of the festival itself to gamble. Scarcely any better proof can be produced of the utter depravity of the human heart in these *masters* of Israel than is seen by introducing such *abominations* into the worship of the God of Abraham, Isaac and Jacob.

O that the time was already come when our brethren, our kinsmen according to the flesh, would *winnow* these festivals, and separate the *wheat* from the *chaff*; then we might rejoice when they rejoice, and weep when they weep.

KÖNIGSBERG.—DR. JACOBY.—A second investigation against Dr. Jacoby is now in progress, which originates in the affairs of March, last year. Dr. Jacoby stands charged with having, on the 21st March, 1848, the day in which the first news came here of the events at Berlin, caused the post-office here to deliver up the letters which had come from Berlin for the *general commando*; and secondly, with having gone to General V. Dohna, and

requested him to open the letters in his presence and communicate the contents to him. In this charge several witnesses, particularly Chief Postmasters Pfitzer and Walserode, have been examined.

BAPTISM OF A JEWESS.

In a letter dated Frankfort-on-the-Oder, October 1, 1849, Mr. Hartmann gives the following interesting account of a Jewess whom he baptized on Sunday, Sept. 23:—

Amalia Meyer was born at Xionz, a small town in the Duchy of Posen; her parents died while she was yet very young, and she was placed under the care of a relation of her mother, by whom however her education was greatly neglected. Being obliged to earn her own livelihood, she was sent to service; and about twelve months ago she came to this town, and called on me at Christmas, expressing a desire for instruction. Finding that she really seemed to have an earnest desire to become a true Christian, my first step was to find a pious family, where she might be engaged as servant, and remain under Christian superintendence. Her instruction was indeed no easy task, as she had not learnt to read; but she paid always great attention, and committed to memory what was necessary. I gave her also instruction in reading, and she now reads already tolerably well; when I have been absent, my daughters have supplied my place in this respect.

Public notice having been given of the baptism, there was a large congregation present, among whom were many Jews. I preached from Rom. xi. 1-5, and I was told that the Jews present seemed to pay great attention to the sermon; and the baptism itself made a very deep impression upon them. The convert herself was much moved, and seemed to experience the grace of God. I hope she is really a regenerated person, and that she may be brought into a family, where she can find food both for body and soul; she can only remain in her present place until the end of the year.

JERUSALEM.

QUEEN of Judea's stricken laud,
 Thy garland, faded from thy brow,
 Lies withered on the desert's sand,
 And trampled by the Arab now.
 The laurel boughs of Lebanon
 Still brush the blue unspotted sky;
 Their plumes still quiver in the sun,
 Which lights thy ruins from on high;
 But on thy brow so desolate,
 Seems stamped the blasting seal of fate!

Bright Kedron's brook still flows along,
 In odors, 'neath the palm tree's shade,
 Unmindful of the pilgrim's song;
 Upon its banks there weeping laid;
 And Gethsemane's spicy bowers
 Trail their low vines upon the ground;
 Withered and blasted are its flowers,
 Which once did spread their fragrance round;
 Naught greens the cursed and sterile clod,
 Save where perchance the Saviour trod!

But naught upon thy guilt-stained brow
 Will rear its verdant, blooming head!
 Naught but the paly meteor's glare
 Lights up the "city of the dead."
 Thou fallen Queen! thy lyre is broke,
 Which thrilled to thy own God alone!
 No longer to the inspired stroke
 Of monarch minstrel on the throne
 Its cords of gratitude resound,
 Or breathe their hallowed notes around.

Above the sculptured column's form,
 The mournful cypress twines in gloom
 Whilst in the glistening sun-beams warm
 The scorpion basks upon the tomb!
 The marble hall where music rolled,
 The silent street, the holy dome,
 Of thousand spires of gleaming gold,
 Are now the savage jackal's home!
 And o'er the temple's sacred shrines,
 A wreath of death the ivy twines.

For o'er thy brow, Jerusalem,
 Calvary's stained height in vengeance towers:
 The blood which dropped from Jesse's stem,
 Still reddens in Gethsemaue's bowers.
 But shall the desert's sun no more
 Shed its bright rays round nature's tomb?
 Shall not the star, which glittered o'er
 The heathen night of blackest gloom,
 Again gleam round its emerald light—
 Again dispel Judea's night?

Rise! rise, imperial Salem, rise!
 Lo! on thee dawns millennial morn!
 Look up! look up, upon the skies!
 See, see, its herald star, new born,
 Hangs o'er thy brow a brilliant token,
 That the dread curse's spell is broken!

W. W.

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

FRIENDS OF ISRAEL.

THE apostle Paul, after having contemplated the wonderful ways of God to the descendants of Abraham, breaks forth into the exclamation: "Oh! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." The Spirit had led his mind by an unfrequented route. The Gentile Christian had seen the excising act take place which separated them from the covenant made with their father Abraham, and boldly asked, What more are they in the Divine regard than Gentiles? What advantage now hath the Jew? The Spirit furnishes a reply: "Much every way—chiefly because unto them were committed the oracles of God." The Gentile Christian again says: "They have excluded themselves from all the blessings of the covenant." Paul, by the Spirit, replies: "Shall their unbelief make the faith of God without effect? God's purposes and faithfulness to his promises are not influenced by the unfaithfulness of man." The Gentile Christian says: "They have degraded themselves, and dishonoured God. What consideration can longer be given to them?" Paul, by the Spirit, replies: "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom per-

taineth (even in their excised state) the adoption, the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers. In Jehovah's plans they never can become aliens from the commonwealth of Israel, nor strangers to the covenant of promise." "Blindness in part has happened to Israel. God's anger is kindled against them for a little, but he will yet everlastingly draw them with loving-kindness."

The Gentile Christian boasts of his high origin. "He is built upon the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner-stone." "What are these Israelites? We are the only true Israel. What use are these dry branches? Gather them up and burn them. Jehovah's breath hath withered them. They are a burden to the vineyard." But Paul, by the Spirit, replies: "Boast not against the branches. But if thou boast, remember that thou art merely a wild olive branch, grafted in among these branches, and with them, as a great favor, partakest of the root and fatness of their olive tree." "Take care, for if God spared not the natural branches, lest he spare not thee." The Gentile Christian says: "How can that be? They are now under the curse." Paul, by the Spirit, replies: "God only considers them enemies for your sakes, while at the same time they are beloved by Him for the fathers' sakes."

But the Gentile Christian says: "What obligation am I under to the Jew, or what is the ground of that obligation?" Paul, by the Spirit, replies: "Oh! ingratitude! You are in their covenant, partaking of its benefits. Your present character, reputation, privileges, hopes, riches and happiness, result from their fall. The relation which in the providence of God you sustain, is that of an adopted child to a natural son who, still the legal heir to his father's property, is driven for some misdemeanor from his father's presence and house, until his repentance. What should be your feelings towards such a son? The father may frown, but must you? The father may refuse entertainment; but must you? Do you know the father's plans respecting the restoration of that son? He may suddenly return to his paternal home. 'The deliverer shall come out of Zion and shall turn away ungodliness from Jacob, and so all Israel shall be saved, for this is my covenant unto them, when I shall take away their sins.'"

Then, friends of Israel, what should be our feelings, and what is our duty to this people? In the first place, by our earnest prayers, turn away the anger of Jehovah from his beloved son Israel. In the second place, by our sympathies, efforts and tithes, send the messengers of peace and glad tidings to beseech them to be reconciled to God,—feeling, praying and acting as did Paul. Shall *we* be enabled by you to add more to the number of the messengers of love among them immediately? "The harvest truly is great, but the labourers are few." Remember, "their fall was your riches;" their diminishing

your glory. What sacrifice, then, can be too great for their eternal welfare? What efforts too arduous and persevering to bring them back to the covenant of their fathers, if their reception by Jehovah is to be like life from the dead, and if their fulness is to be much more than their fall our riches and glory?

TO OUR SUBSCRIBERS.

As many of our subscribers will find inclosed in the present number bills for subscription dues; and as some of these bills are for amounts which prove great inattention to our terms of subscription; we take this occasion to remind our friends of those terms, which will be found upon the second page of the cover of our *Chronicle*, and to beg that they may in all cases be complied with in future. Any deficit in the revenue from our subscription list must necessarily be supplied from the general treasury of the Society, which is scarcely in a condition to meet the demands growing out of our present operations, much less to warrant the extension of them to fields that are ripe for the harvest. The primary object of our publication is not that of pecuniary profit to the treasury of this Society, but the spiritual profit of those for whom we are labouring. This we cannot hope to secure in any great degree without a constant, active, and ever increasing interest in the cause we have undertaken; and such an interest it is the chief object of our pamphlet to secure among those who love our Lord Jesus Christ, for the salvation of whose kinsmen according to the flesh we labour. But

we ought to expect, and do demand, that our publication maintain itself; that it should not be a source of expense beyond its own revenue, and become a burden upon our treasury. This expectation will not be disappointed if our subscribers will but be faithful to our terms of subscription, to which they virtually pledge themselves in becoming subscribers. It is desirable also that we receive immediate notice, in every instance, of our subscribers' failing to receive the *Chronicle* twice in succession, that we may do our part by discovering and correcting the cause of the failure. It is presumed in all cases where we receive no contrary intimation that the subscription is continued, and bills will be sent accordingly.

Lastly, we would appeal to our friends to aid us in extending our subscription list, in order that intelligence of our operations, and information respecting the cause, may be more widely diffused, and that our hearts may be encouraged and our hands strengthened by wide-spread and substantial sympathy in our aims and efforts.

Free Church of Scotland.

DEATH OF A ZEALOUS YOUTH.

THE frail tabernacle which the lovely, because sanctified, spirit of Philip Saphir tenanted, has been dissolved. The tidings of his death will occasion profound lamentation, and recall to many a mind the remembrance of his wondrous labours and indomitable devotedness, while borne down by a load of bodily weakness and suffering. Prevented by the delicacy of his frame from attempting much that his ardent zeal for Jesus would have prompted, he formed around his sick-bed a

Christian school—may we not almost call it a Christian church?—and we firmly believe, that even as the Saviour whom he loved was near to him at death, so he was with him in greater power and fuller acknowledgment of the truth which he unfolded, than he ever presumed to realize during the whole course of his extraordinary labours. Eminent in faith, in love, and zeal—unmindful of personal sufferings and crushing weakness—he persevered, pursuing his peaceful labours amidst the alarms of war, until exhausted nature sunk under the effort. We append the letter of his mourning father. We give it nearly as he has given it in a tongue to him foreign. Sympathy must be largely excited by its perusal, and many prayers, we doubt not, will be presented for the bereaved. Philip Saphir must not be forgotten. He is a most striking example, not only of what the grace of God can do, but what it can strengthen the feeblest of his people to do. We hope that the notices of his brief career, as they have been furnished from time to time to the Church at home, with the fond reminiscences that linger on the minds of those who knew him best, will be gathered together, so as to furnish an instructive record of what the Lord did for his soul, and what he was enabled to attempt and to do for the souls of others. The following letter is from his father, the Rev. S. Saphir, to the Convener:—

PESTH, October 9th, 1849.

Very Dear and Honored Sir,—The thing which we greatly feared is come upon us, and that which we were afraid of is come unto us. He, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, the arbiter of life and death, has taken away from us the desire of our eyes. On the 27th of September, about 10 o'clock in the night, death, that king of terrors, came up into our window to cut off our dear son Philip—the pleasant child—from our habitation. He died in peace after a painful sickness, which was lasting five

months together incessantly. Long since he was a man of sorrow and acquainted with grief, yet did he not relinquish his interesting office; and as a teacher in the school he was exemplary for diligence, seriousness, and affection. Supported by two crutches, he went daily to the school, and it was his comfort, his heart's delight, to give instruction—to pray and to sing with the children: but afterwards he decayed from day to day; his natural weakness prevented the discharging his duties; he must retire to his sick-room, whereupon he felt a great pang. During this stage of his malady the terrible and unexpected bombardment unfortunately happened. All in a hurry he must be carried down stairs, put in a carriage, conveyed to the railroad, and so we flew to a village ten German miles distant from Pesth. There we remained for seventeen days struggling with many adversities. On our returning, the doctor ordered him to spend a month's time in the country. All was unavailing; he grew worse and worse, and must be brought back again to the town. The very night after his returning—between ten and eleven o'clock—he was seized all of a sudden with a violent paroxysm of pain, attended with cough, expectoration, and vomiting of blood, and other alarming symptoms. From that fatal hour he was bound to his sick-bed. It was the first of July. He was not able to recline on the sofa, or be supported by pillows (as could be done before) in an easy chair. The consequence was, that his body was wounded in several parts, whereby his pains were exceedingly multiplied. Alas! the excruciating tortures under which he suffered from that very moment, till death released him, are beyond expression. In all this he sinned not nor charged God foolishly. Through this long and wasting disease he manifested the greatest patience and resignation to the Divine will. We never heard a murmur or complaint proceeding out of his mouth. When he en-

dured the most exquisite pain, he endeavoured to console us, saying, with surprising alacrity, "I feel much better! You will see the Lord will yet spare me. At Carlsruhe I was exceedingly ill; the good Lord my Saviour helped me, and I recovered, and I trust in him that he will be my help again." The Bible was his constant companion. Much time he devoted to secret prayer. Our family worship must be daily—morning and evening—exercised around his bed. Only twice he was enabled to pray loudly, and then he uttered: "This sickness is not unto death, but for the glory of God." As that passage in the book of Job (that we read in the evening according to his wish) was read, "I know my Redeemer liveth," &c., he smiled, and visibly was cheered up. At that period he wrote a few lines to his beloved brother, the Rev. Mr. Schwartz: "Will you know my condition?—read the thirty-eighth Psalm; there you will find a true image of it. My *body* is unwell—my *soul* is very well." At this period he was exceedingly weak, and his difficulty of breathing was so painful that he could speak only in a whisper; and the absence of all the ministers and brethren, each of whom he loved with filial love, and highly esteemed as fathers, was a daily aggravation to his sufferings. So all things seemed to have conjured against us, and our trials were very great; the patient Philip silently resigned, submitting to the hand of the Lord. "Lord Jesus," he sighed, "receive my spirit." On the night previous to his death he was quite sleepless, but all the painful symptoms ceased; and as he marked his sister Elizabeth weeping, he called her, embraced and kissed her. "Why dost thou weep?" he asked. "Look on me! I am a great deal better! The Lord Jesus, our Saviour, is gracious and of tender mercy. Be of good cheer. Trust in him. Should we have offended each other, we will be now reconciled for ever." After these utterings he fainted; the

diarrhœa, the most dreadful of all the symptoms, returned, and put an end to his earthly life. He looked wistfully upon us—attempted to speak, but in vain. Two Christian friends, Mr. Ziegler and Mr. Wandlik—true believers in Christ, and sincere friends of the now agonizing member of our congregation—and myself, knelt around his bed, and prayed fervently one after another. As much as we perceived, he heard it with satisfaction till his last gasp. He expired about ten o'clock. "Let me die the death of the righteous, and let my end be like his!" The funeral took place on Saturday afternoon, the 29th ult. The attendance was unusually numerous. The hearse was followed by a great number of his friends—by Jews and Christians of all confessions, ranks, and sexes. There was not one of them but was overwhelmed with grief. The children of his school—fifty to sixty in number—all well arrayed, and led by the fellow-teachers, were present. Their sincere and unfeigned tears and sobs were the most affecting eulogium that could be passed on the deceased. The most part of the attendants were dressed in black and festival clothes, and the procession was very solemn. Pastor Bauhofer, who arrived a few days before this event happened, addressed a suitable sermon to the assembled people, that made a deep impression on their minds. How violent our grief was when we saw the earthly remains put into the ground, you may easily imagine, especially my dear wife. His mother—weak and exhausted by anxious days and sleepless nights and almost incessant attendance on the beloved invalid—she burst into tears and loud cries till the interment was over. Now, my dear sir, I beg your pardon for having detained you by this narrative. You will not take it amiss, I hope. "The righteous shall be in everlasting remembrance." You have, I doubt not, received two letters in reply to yours. We expect to hear from you concerning the return of our

former dear ministers. May the Lord bless you, and be with you in all your doings, is the sincere wish of your very affectionate and obedient servant, and brother in Christ.

We present a fragment inclosed by the bereaved father, with this note appended: "On the opposite page you see a copy of a testament which he commenced, intending to continue, but was prevented by the entering of the death."

My last Will to my much-beloved Parents, dear Sisters and Brother.

In the name of Jesus,

I wish:—

(a) That you fully submit to the will of God at the entrance of my death.

(b) The death of a child may be grievous to the parents, and to mourn for him is natural; but do not try the Lord: be cheerful in the midst of affliction, for you have the consolation your Philip is in heaven.

(c) This death may be a call to repentance, and a rousing voice to excite more love, and faith, and hope in your hearts. — *Free Church Record.*

London Society.

From the Jewish Intelligence.

ROME.

WE have received from our correspondent in Rome, the following communication, dated Oct. 16th:

The Arch of Titus.—Colosseum.—St. Peter's.

I arrived in Rome late in September, and on the following morning ascended the Capitol with the view of learning something of the topography of the great city, not forgetting the Arch of Titus and the Ghetto, the Colosseum and St. Peter's, which were all, to me, objects of the greatest interest in Rome. As I passed under the Arch of Titus and beheld captive Israel represented there in durable lines, I besought

their unslumbering Keeper to hasten the day of their redemption, and to turn again speedily the tide of their captivity. As I surveyed the mighty Colosseum, and called to mind the blood of the martyrs shed there in early times, and in subsequent ages in Rome, I besought the Great Head of the Church to remember the cry of the martyred saints; and "shortly to accomplish the number of his elect and to hasten his kingdom." I then approached St. Peter's, that magnificent building, which a celebrated English nobleman, a relative of the writer, has well described as a temple "worthiest of God, the holy and the true, since Zion's desolation;" and as I walked round and round beneath its magnificent dome, which Ranke says was the proximate cause of the great Reformation, I wondered much at the unconscious destiny of Rome in developing that faith which it was her intention to destroy.

The Ghetto.

The Ghetto is situated in the centre of Rome, close to the island of the Tiber. It has hitherto been a sort of Jewish fortress, or rather prison-house, within the fortified city of Rome; there were only two entrances to this labyrinth of houses and lanes: these were blocked up at certain hours every night, and the Jews were then, to all intents and purposes, prisoners for the night, and shut out from all intercourse with the Gentile world. Through the kindness of the present Pope, the gates, which locked up the entrances, have been removed, and the Jews are no longer in a state of double captivity in Rome; although I imagine the jealousy of the inhabitants will still prevent the Jews from emigrating into other parts of the city. The Ghetto covers a very small space of ground—it seems scarcely credible that between four and five thousand human beings could dwell in such a limited space. There are five schools in the Ghetto, in all of which Hebrew is taught, with a less perfect instruction in the Italian and Spanish languages. The chief synagogue

is a large oblong room, capable of containing about four hundred persons; it is being now improved and enlarged, and the Chief Rabbi is an intelligent Jew from Palestine, who seems much respected by the Jews of Rome.

Intercourse with Jews.

The first day that I visited the Ghetto the Jews answered my questions rather evasively, and I went home fully convinced that they took me for an inquisitor, and were determined to keep their secret thoughts and the imaginations of their hearts unto themselves. I have, however, since that, visited the Ghetto three times a week, and become acquainted with several Jews, and found them more communicative. One morning, for instance, I saw a respectable Jew leaning idly against a pillar in the Ghetto, and asked him to show me the way to the Aventine Mount, telling him that I was a stranger, on a visit to Rome, and anxious to see something of the ruins in that neighbourhood. As we went to the Aventine, I asked him if Hebrew was much studied here among the Jews. He said it was. And the ancient hope of the coming of the Messiah, is it also retained here? To which he also replied in the affirmative. I then said, In ancient times God was pleased to appoint sacrifices for the atonement of the sins of his people, but as the Mosaic sacrifices are no longer available, how do you consider now that the sins of Israel are atoned for? He said, We have just passed over the great day of the atonement, and we consider that, with repentance, the solemn services which we offered up to God on that day are sufficient for the present to atone for our sins. To this I replied, that the Mosaic sacrifices were not unmeaning ceremonies, they had a meaning and an object; the meaning or doctrine contained in them was that of transference or substitution, and the object pointed to, was the great sacrifice the divine Messiah, as our substitute, was to make for the sins of all mankind,

long previous to his now near approaching second advent in glory. This was, I said, the great secret that lay at the root of all the Hebrew Scriptures; if we embraced it by faith we should, like Abraham, be accounted righteous before God, and know the blessedness of those whose sins were forgiven them; without this, our repentance, and prayers, and most solemn services could not avail to wash away our sins. He made no reply to these latter remarks, and we shortly afterwards parted company. Several other conversations, which I had with intelligent Jews, were much to the same effect as this, but some of the lower class to whom I spoke seemed much more ignorant; they seemed scarcely to know what a Messiah was, or that an atonement was necessary to wash away the sins of man. I, nevertheless, believe that the bulk of the Jews of Rome are sincere Jews, and well read in the Pentateuch, although they are neither zealous bigots, like the Chasidim of Poland, nor fiery opponents of revealed religion, like many of the German Jews; for indeed, if they had been, they could not long have dwelt in Rome; for the priestly governors of this city have never been, like some of their early predecessors, careless Gallios on the subject of religion. Probably a more interesting remnant of the ancient people of God is not to be found than this which inhabits the centre of this great metropolis: surrounded by the ruins of empires and surviving change, they have long been a second Gospel to Rome and to the world, preaching to all men of the untiring love of God as reaching above, and out-enduring all the efforts and the sin of man.

Subjects for prayer at the present crisis.

In attempting, in conclusion, to take a summary survey of late events in Europe from the heights of Rome, it seems very remarkable that two classes of men, as different from each other as light from darkness,

should both be prophesying of the advent of a new era, beyond the present tempestuous state of things. The infidel press of Europe is full of this subject, and we frequently hear the anticipative cry of some pious student of the prophetic Word, whose spiritual eye catches from afar some brilliant glimpses of the coming glory. It is, indeed, true that the millennium of the infidel never shall come; although a short triumph of infidelity may come, only to be cut short in judgment, and to usher in a long reign of righteousness and peace. But as we think on these things, many glorious thoughts for prayer come crowding upon the memory. Amongst others, it seems reasonable to expect that, ere the day of grace is ended, a time of light and refreshment shall be granted unto nations long kept in darkness, where light ought to have been most abundant; we have also reason to anticipate that there shall be "great searchings of heart," and some revival in Israel, shortly previous to the final crisis. Let us, therefore, not forget to bear on our hearts by faith, within the veil, these legitimate subjects of prayer and hope, remembering that singular promise of Scripture, "whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them;" and as surely as the flash of light follows upon the concussion of the thunder-cloud, so surely shall these requests, if made in faith, be granted unto us; for, as an eminent Anglican divine has well observed, "Not only at the beginning of the Gospel, but in ages long afterwards, believing prayer has received extraordinary answers, and it has been heard even in more than it might have dared to ask for."

PROSELYTISM.—In consequence of a representation made by the Minister of Finance, the Emperor of Russia has issued a decree that such Jewish citizens and agriculturists as have been converted to Christianity and have settled in his Ma-

jesty's dominions, shall be exempted from the payment of those debts which they incurred by their settlement, and from paying all the balances of debts previously incurred.

JEWISH INTELLIGENCE.

THE POLISH JEWS.—The authorities of several of the towns in the province of Posen have lately observed, with some surprise, that, in spite of the ravages of the cholera among the Jewish population, which it is known suffered severely by the disease, the male members of the families did not appear to be decreased in number. This led to some inquiry, and it has been found that the vacancies, as they occurred, were filled up by an immigration of Jews from the Russian territory of Poland, who took the name of the deceased, and lived with the family, of course by a private agreement. Thus they became absorbed among the subjects of Prussia, and escaped the severe Russian military proscription, which the Polish Jews detest, and avoid by all possible devices. The number of these substitutes for persons known to have died of the cholera is stated at 600.

The equalization of the Jews in Italy with their Christian brethren, is an act which has come so suddenly that resistance to the measure is still offered by the people, used to the prejudice and arrogance of Catholicism. This is evidenced by the curious petitions which have recently been laid before the Sardinian Chamber of Deputies. One prayed that all Jews should be sent to Jerusalem, and a descendant of King David be placed on the throne. Another, from Acqui, demanded that the people should be permitted to plunder the Jewish Ghetto for three hours.

Recent letters from Rome inform us that a great reaction is manifesting itself regarding the treatment of the Jews. The Cardinal Vicar has just issued an order to the Jews to

discharge at once their Catholic servants. Thus is Jewish emancipation in Italy tottering towards its grave, which was dug by the unjust and mean interference of the French in the affairs of Rome, from which she is now suffering, but as usual, the Jews suffer the most. "I fear," writes one correspondent, "that we shall soon behold again the disgraceful gates of the Ghetto."

The Jews have obtained a firman from the Turkish Government, to admit of their building a temple on Mount Zion, which they pray may equal in splendour that built by Solomon. A sum of £250,000 has been raised in America alone for this purpose. (!)—*London Jewish Chron.*

JEWS IN CALCUTTA.—It appears that there are between 400 and 500 Jews here. About five or six years ago a Jew was baptized, and afterwards employed as a reader by the Christian Instruction Society. Partly through the means of this convert, five more Jews were led to embrace the Gospel, and were baptized. The son of one of them, named Abdalla, went to England about a year ago, to your Institution at Bethnal Green.

The Jews of Calcutta are of three classes, I understand; some being natives of Bagdad and Bussorah, others of Yemen, and others of Cochín. There is a constant traffic and continual efflux and influx between this place and those just named. The Bagdad, Bussorah, and Yemen Jews speak Arabic, and intermarry; but the Cochín speak Hindustanee, and are not allowed to marry with the others. Few of them are well versed in the Scriptures, and few skilled in Hebrew, and generally they are in a very debased and degraded state. The vile Chizzuk Amunah is read by them.

A solitary effort has been made among the children for the last few years, and twenty-six Jewesses are under the instruction of a pious lady who keeps a female school for their good.—*Bishop Wilson, in a Letter to the London Society.*


LITERARY NOTICE.

WE have just received the first number of the "Magazine for Mothers;" a very attractive issue of thirty-six pages, and adorned with a beautiful cover.

It will be generally recognized as the new form of the "Mother's Magazine," originated some seventeen years ago, by Mrs. A. G. Whittlesey, which has ever justly claimed the respect and patronage of all mothers who cherish a deep sense of the duties and responsibilities of the maternal relation, and are careful to train up their children with a just regard to their highest interests. Mrs. Whittlesey has recently dissolved her connection with the "Mother's Magazine," and now continues her exertions, which have long been so fruitful of good, through the medium of the new issue which lies before us. She begins under good auspices, and as will be seen, already numbers among her contributors some of our best and favourite writers. The tone and style of Mrs. Whittlesey's own contributions cannot fail, we think, to attract the regard and patronage of all mothers, and of those who are interested in the cause of education.

The price of subscription to this work is one dollar per annum. It is published by Mr. Henry M. Whittlesey, (son of the editor,) whose office is in the Brick Church Chapel.

Donations & Subscriptions.

 The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society:—

By the Rev. S. Bonhomme.

Philadelphia—First Baptist church, \$26 18; Twelfth Presb. ch., 7 43; St. Paul's M. E. ch., 3 76; Fifth st. M. E. ch., 10 11; Cong. Meth. ch., 12 56; First Ref. Dutch ch., 16 26.....\$76 30

By M. Franklin.

New-York — S. Bayles, 2 00; C. Driggs, 5 00; "A widow's mite," 1 00; Mr. Douglas, 5 00; Mrs. Colt, 2 00; Jas. L. Sheffelin, 5 00; A. P. Mahic, 1 00; Mrs. Weyer, 1 00; J. Abbott, Esq., 5 00; Mr. Ortle, 2 00; E. R. Belcher, M.D., 1 00; Mr. Bunce, 1 00; W. Tru- low, 1 00; Miss Graydon, 1 00...\$33 00

By Mr. Levi.

Matteawan—Rev. J. T. M. Davie, 2 00; F. M. Kip, 2 00; Mrs. S. A. Hoyt, 1 00; John H. Rosa, 1 00; Ann Rapalje, 2 00; Mrs. C. C. Van Wyck, 2 00.....\$10 00
Fishkill — A. Sherwood, 3 00; A. Van Wyck, 2 00; Friends of Is- rael, 3 50; Martha Van Wyck, 0 75; Friends of the Cause, 4 00; S. Besley, 1 00.....\$14 25
Poughkeepsie—A. M. Mann, 1 00; C. Whitehead, 1 00; Mr. Brinkerhoff, 1 00; Friends, 1 25; Rev. H. G. Ludlow, 1 00; Friends, 3 25; D. Boyd, 1 00; J. Bowne, 1 00; Friends, 3 00; David P. Linz, 1 00; C. P. Adriance, 2 00; S. Van Vechten, 1 00.....\$17 50

By Rev. R. P. Amsden.

Windham—W. Cong. ch., to con- stitute Rev. B. Hatch a L. M., 25 00; Baptist ch., 10 71.....\$35 71
Stockbridge—Mrs. Lniher,.....\$0 75
Mount Holly.....\$23 50
Brownsville, 4 50; to constitute Rev. R. W. Ely a L. M., 28 00.....\$32 50

Rev. B. Steinthal,—for August.

Andover, West Point.....\$10 50
Meriden, Ct.—First Cong. ch., 15 40; Baptist ch., 3 82; Methodist ch., 1 72.....\$32 44
The following, by Rev. Mr. Stein- thal, were omitted some months ago.
Portland, Me.—Elijah Greely, 5 00; Josh. Maxwell, 2 00; C. Edwards, 2 00; Cash, 12 50; E. Oxnard, 5 00; Friends, 3 00; E. Steele, 5 00; W. W. Woodbury, 2 00; James M. Gerrish, 5 00; S. B. Haskell, 0 50.....\$42 00
Bath, Me.—Central ch., 19 11; Rev. Mr. Fiske's Society, 16 06.....\$35 17

Miscellaneous.

Fort Wayne, Ind.—Second Presb. ch., Rev. Charles Beecher.....\$25 00
Rushville, O.—Mrs. Louisa P. Cle- mens.....\$5 00
Chambersburg—L. J. S. Penn.....\$45 00
Jewish Chronicle,.....\$100 25

Officers and Directors of the Society.

President.

REV. PHILIP MILLEDOLER, D. D., of New York.

Honorary Vice Presidents.

- REV. RIDLEY H. HERSCHELL, of Islington, London.
" NATHAN LORD, D. D., Dartmouth College, N. H.
" WILLIAM B. SPRAGUE, D. D., of Albany, N. Y.
" WILLIAM W. PHILLIPS, D. D., of New York City.
" JOHN M. KREBS, D. D., of New York City.
" JOHN PROUDFIT, D. D., of New Brunswick, N. J.
" SPENCER H. CONE, D. D., of New York City.
" THOMAS E. BOND, D. D., of New York City.
" JOSEPH McCARRELL, D. D., of Newburgh, N. Y.
" MARK TUCKER, D. D., of Wethersfield, Ct.
" RICHARD FULLER, D. D., of Baltimore, Md.
" W. W. ANDREWS, of Kent, Ct.
" THOMAS SMYTH, D. D., of Charleston, S. C.
" JOHN LILLIE, of New York City.
ABRAHAM VAN NEST, Esq., of New York City.
GEORGE DOUGLAS, Esq., of Douglas Farms, L. I.

Vice Presidents.

- REV. THOMAS DE WITT, D. D., of New York.
" E. W. ANDREWS, of Troy, N. Y.
" H. V. D. JOHNS, D. D., of Baltimore, Md.
" JOHN FORSYTH, D. D., of Newburgh, N. Y.
" GEO. W. BLAGDEN, of Boston, Mass.
" THOS. H. SKINNER, D. D., of New York.
" WM. R. WILLIAMS, D. D., of New York.
" J. P. DURBIN, D. D., of Philadelphia, Pa.
" JOHN N. McLEOD, D. D., of New York.
" JOHN LILLIE, of New York.
" JOHN DOWLING, D. D., of New York.
SETH TERRY, Esq., of Hartford, Conn.

Secretary for Foreign Correspondence.

REV. GEORGE B. CHEEVER, D. D., of New York.

Secretary for Domestic Correspondence.

REV. EDWIN R. MCGREGOR, of New York.

Recording Secretary.

WILLIAM LIBBEY, Esq., of New York.

Treasurer.

MARCUS WILBUR, of New York.

Directors.

HON. JAMES HARPER, WILLIAM KELLY, ALEX. M. BURRILL, CHARLES VAN WYCK, BENJ. R. WINTHROP, PROF. TAYLER LEWIS, JAMES W. BECKMAN, ELEAZER LORD, J. A. MCVICKAR, M. D., MORTIMER DE MOTTE, JAMES N. McELGOTT, N. N. HALSTED, WARREN CARTER, JOSEPH McKEEN, THEODORE McNAMEE, JOHN FALCONER, WILLIAM C. GILMAN, PETER AMERMAN, T. B. RICH, THOMAS BUSSING, JOHN MOFFET.



The payment of *Twenty-five Dollars* constitutes a Member for Life, and the payment of *Fifty Dollars* a Director for Life of the Am. Soc. for Meliorating the Condition of the Jews.

NOTICES.

THE OFFICE of the American Society for Meliorating the Condition of the Jews, is at the corner of Spruce and Nassau Streets, Brick Church Chapel, N. Y.

CORRESPONDENCE in relation to legacies, donations, and annual subscriptions to the funds of the American Society, should be addressed to *Marcus Wilbur, Esq.*, Treasurer of the A. S. M. C. Jews, 41 Liberty St., New York.

COMMUNICATIONS from Auxiliary Societies and individuals, on subjects connected with the Society, and the Jewish Chronicle, should be addressed to the *Rev. E. R. McGregor*, corner of Spruce and Nassau Streets, New York.

BUSINESS CORRESPONDENCE of Agents and others, with regard to the Chronicle, may be addressed to *Rev. E. R. McGregor*, corner of Spruce and Nassau Sts.

LOCAL AGENTS FOR THE JEWISH CHRONICLE.

It is the particular request of the Executive Committee, that our Local Agents be prompt and punctual in collecting and forwarding the subscriptions, as they fall due. They are likewise expected to keep the Editor, *Rev. E. R. McGregor*, regularly informed of all changes that may occur in their subscription lists.

NEW YORK.

Albany, E. H. Pease.
Newburgh, Mr. Banks.
Poughkeepsie, Wm. Wilson, 295 Main St.
Rochester, D. M. Dewey.
Troy, Young & Hartt.

NEW JERSEY.

Princeton, Stelle & McGinness.
New Brunswick, A. C. Stryker, 26 Church Street.

NEW HAMPSHIRE.

Portsmouth, J. F. Shores & Co., No. 1 Market St.

MASSACHUSETTS.

Boston, Petridge & Co.
Bradford, William F. Day.
Ipswich, Rev. Daniel Fitz.
Lowell, B. C. Sargeant, 39 Central St.
New Bedford, N. Nelson, No. 62 S. 2d St.
Newburyport, A. S. Jones, State St.

RHODE ISLAND

Providence, C. Wilmarsh, 4 Exchange st.

CONNECTICUT.

Hartford, E. Hunt.
Middletown, D. Barnes.
Norwich, Safford & Park.
New Haven, Thomas H. Pease.
New London, William O. Irish.

PENNSYLVANIA.

Philadelphia, M. E. Harmstead, 45 N. 5th st.
Pittsburgh, Messrs. Elliott & Engltsh.

MARYLAND.

Baltimore, M. Lewis, 154 Baltimore St.

SOUTH CAROLINA.

Beaufort, Thomas McMillen.
Boykin Depot, J. S. Depass.
Charleston, Mrs. C. Heriot.
China Grove, Rev. P. McPherson.

LOUISIANA.

New Orleans, M. C. Maher, 65 Gravier St.

MISSOURI.

St. Louis, Keith & Wood, Market St.

Subscribers will confer a favour by sending immediate notice to the office, when they do not receive the Chronicle.

JOHN A. GRAY, PRINTER, 15 SPRUCE STREET.